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Minutes

OF THE

TWENTY-NINTH ANNIVERSARY

OF THE

BROAD RIVER

Baptist Association,

CONVENED AT

ANTIOCH MEETING HOUSE,

YORK DISTRICT, S. C.

On Friday, October 16th, 1829,

AND DAYS FOLLOWING.

YORKVILLE, S. C.

PRINTED AT THE ADVOCATE OFFICE.

1829.

The discourse introductory, was, agreeably to appointment, delivered by elder James Rainwater, on 1 Cor. iii. 11. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Received and read letters from 23 churches, enrolled the names of their delegates, and minuted the accounts transmitted.

Proceeded to form the Association, and elected elder Drury Dobbins, Moderator, and Philip Ramsaur, Clerk.

Received letters from corresponding Associations, to wit: From the Mountain, a letter and minutes, but no messenger: From the French Broad, a letter and minutes by their messenger elder Stephen Morgan: From the Bethel, a letter and minutes by their messenger elder Samuel M'Creary: From the Saluda, a letter and minutes by their messengers elder Lemuel I. Hudson, and Br. Brockman: From the Reedy River, a letter and minutes by their messenger I. Brewton: From the Catawba, a letter and minutes by elder Alfred Webb, and Benjamin Taylor, their messengers; a packet of minutes from the Charleston Association.

Appointed the Moderator and Clerk to arrange the business of the Association for to-morrow.

Hebron Church, [dismissed from the Bethel Association] on application was received into our union.

After devotion by S. M'Creary, adjourned until to-morrow 10 o'clock.

Saturday.—Met according to adjournment, and after prayer by the moderator, proceeded on the business of the Association.

On motion, the following brethren were thus appointed: Br. H. Hawkins to write to the French Broad River Association; elders D. Dobbins, B. Hicks, and J. Richards, messengers: J. W. Cooper to write to the Reedy River; elders T. Weathers and J. Guthrie, messengers: E. Poole to write to the Saluda; elders J. Rainwater and J. Richards, messengers; J. Guthrie to write to the Catawba; elders D. Dobbins and P. Ramsaur, messengers; B. T. Kirby to write to the Bethel, himself and G. Wilkie, messengers. Agreed that we continue to correspond with the Charleston Association, by letter and minutes; elder B. Hicks is appointed to write, and the clerk is to prepare the minutes and send them on through the medium of the messengers from the Bethel Association

Resolved, That this Association be divided into four sections, for the purpose of locating the annual meeting of the Association, and union meetings; and that main Broad River be one division line; and the mail road leading from Lincolnton, N. C. by Spartanburg Court House to Greenville Court House, S. C. be the other line; and the sections are to be known by N. E., S. E., S. W., and N. W. The ministering brethren present covenant to attend the union meeting that will be appointed for the section in which they reside; and in case of failure, they are to render the cause thereof to our next Association. The churches composing each section, are, for the future, to agree among themselves, where the next union meeting shall be, and report to our next Association.

Appointed B. T. Kirby of the N. E., T. Weathers of the S. E., J. Guthrie of the S. W., and D Beam of the N. W. section, a committee to arrange union meetings, who sat and reported as follows: 1st, in the N. W section, at Zion Meeting House, to commence on Friday before the 1st Sunday in December: 2d, in the N. E. section, at Hebron, to commence on Friday before the 4th Sunday in February: 3d, in the S. W. section, at Boiling Spring, to commence on the Friday before the 2d Sunday in June: 4th, in the S. E. section, at Philadelphia, to commence on Friday before the 2d Sunday in July.

The circular letter prepared by elder D. Dobbins, was called for, read, and approved

On motion, elder B. Hicks was appointed to write a circular letter for next year, and, that the subject be, *the qualifications and office work of a deacon.* Brethren Dobbins, Hicks, M'Creary, Rainwater, and Ramsaur, were appointed a committee to examine corresponding minutes, divide them among the churches, and report any thing that may concern this association.

Our next association will convene at Cedar Spring church, four miles south-east of Spartanburg Court House, at the usual time. Elder Drury Dobbins is to preach the introductory sermon, and in case of failure, elder B. Hicks is to be prepared.

Collected money for printing the minutes of this Association; 1000 copies to be struck and distributed as usual: the clerk is to superintend the printing and distribution of the same.

On motion, took up a query found on the table, which (after altering the diction, though not the meaning) reads as follows—"Is it consistent with the gospel for a Baptist church to receive any person into fellowship, who has been immersed by an administrator of a different denomination, and consider their baptism valid?" Answered in the negative.

Appointed elders Dobbins, Hicks, and Webb, to preach at the stage to-morrow, and elders M'Creary, Hudson, and Morgan, to preach at the house.

After devotion by elder T Weathers, adjourned until Monday morning 9 o'clock.

Sunday. Preaching was kept up at the stage, by those appointed, and at the house, by elders M'Creary and Hudson; the Lord by his spirit accompanied the word, and it is hoped the effect will be realized for days to come.

Monday. Met according to adjournment, and after prayer by the moderator, proceeded to the remaining business.

The committee appointed to examine the minutes of corresponding Associations, report, that they find in the minutes of the Bethel Association for 1828, a certain Jesse Denson mentioned, professing to be a Baptist preacher, and the churches warned against him; also, in the minutes of the Charleston Association for 1828, a certain Jer. Cannon mentioned, of the same character of the above.

The corresponding letters were called for, read and approved.

Resolved, That the thanks of this Association be given to the citizens of this vicinity, for their hospitality in the accommodation of this Association.

After devotion by elder S. Morgan, adjourned to the time and place above mentioned.

DRURY DOBBINS, Moderator.

Philip Ramsaur, Clerk.

STATE OF THE CHURCHES.

Ministers' Names are in small capitals; licensed Preachers in Italics; those marked with an * were absent; a † denotes Churches without a Pastor, or supply.

Churches.	Where situate.	Delegates' Names.	Baptized	Rec'd by letter	Restored	Dismissed	Excommunicated	Dead	Total	Sunday	Contributions	By whom supplied
											$ cts.	
1 Buffalo,	York, S. C.	B. HICKS, P. RAMSAUR, S. Wilkins, A. Adams,	0	2	0	1	1	2	85	4	3 50	
2 Sandy Run,	Rutherford, N. C.	DRURY DOBBINS, D. Beam.		5	0	9	1	0	140	3	2 00	
3 Friendship,	Spartanburg, S. C.	B Nichols,	1		1	2	1	1	62	1	1 87½	J. Rainwater
4 Green's Creek,	Rutherford, N. C.	JNO. BLACKWELL*, D. Byars, M. Pulman,	6	4	0	0	1	2	43	1	1 06¼	
5 Boiling Spring†	Spartanburg, S. C.	No return,							26	2		
6 Cedar Spring,	Do.	H. M'DOUGLE,* J. W. Cooper, E. Poole,	3	3	0	4	0	1	64	4	1 00	
7 Green River,	Rutherford, N C.	JOEL BLACKWELL,* B. Coward,							54	2	80	
8 Buck Creek,	Spartanburg, S. C.	Edward Turner,	1	2	2	2	0	0	80	3	1 00	J. Guthrie
9 Long Creek,	Lincoln, N. C.	B. T. KIRBY, James Dunn,	2		2				41	3	1 00	
10 H. T. River,	Greenville, S. C.	Letter,	0	1	1	3	2	0	44	4	1 18¾	J. Lemons
11 Providence,	Spartanburg, S. C.	J. RICHARDS, *S. Morgan*,	0		0	3	2	1	51	1	1 00	
12 Elbethel,	Union, S. C.	No return,							30	1	50	
13 Concord,	Rutherford, N. C.	Wm. Revis, D. M'Brayer,	3		0	0	0	2	37	2	1 00	D: Dobbins
14 Goucher Creek	Spartanburg, S. C.	John Woodside,										

17	Zion,	Rutherford, N. C.	S. Baily, W. Covington, - - -	2		0	0	0	0	73	1	1 50	D. Dobbins
18	Bethlehem,	Spartanburg, S. C.	T. Bomar, G. Philips,* A. Crow,* J. Crook, - - - - - -	4	2	1	1	2	2	113	3	2 00	
19	Holly Spring,	Ditto,	No return.							38	2		H. Henderson
20	Wolf's Creek,	Ditto,	W. Hannon,* H. Henderson, A. Earle,	2	2	0	1	0	0	47	3	1 12½	
21	New Prospect,	Ditto,	S. Bullington, W. Wilkins, - -	0		0	3	2	2	32	2	75	W. Hannon
22	Washington,	Greenville, S. C.	J. Lemons,* J. J. Reynolds, - -	0	2	0	0	0	0	32	4	1 00	
23	Cross Roads,†	Ditto,	No return,							14	1		
24	Macedonia,	Spartanburg, S. C.	Jonathan Guthrie, W. Saunders, M. Saunders, - - - - - -	0	2	0	3	1	0	75	4	60	
25	Philadelphia,	Ditto,	James Rainwater, E. Smith, -	1	1	0	0	0	2	31	2	1 12½	
26	Bethesda,	Ditto,	Thomas Weathers, I: Yates, N: Petit,	2	2	0	1	1	0	53	1	75	
27	Camp's Creek,†	Rutherford, N. C.	Lewis Jones, - - - - -	0	1	1	6	0	1	45	3	50	
28	State Line,	Spartanburg, S. C.	David Pope, - - - - -	0	1	0	3	0	0	16	2	37½	J. Richards
29	Mount Ararat,	Union, S: C:	Isaac Peeler, John Parker, - -	2	1	0	1	1	0	52	2	1 00	J. Guthrie
30	Mount Zion,	Spartanburg, S: C:	Edw: Bomar, H. Hawkins, - -	0		0	1	1	0	35	1	75	Thos. Bomar
31	Hebron,	Lincoln, N: C.	Letter,	0		0	0	0	2	39	4	50	B. T. Kirby
				102	35	12	44	18	20	1653		31 90	

CIRCULAR LETTER.

The Broad River Baptist Association to the Churches in union, Greeting:

BELOVED BRETHREN:

According to a resolve of last year, we are to address you now on the important and interesting subject, to wit, *the Divinity of our Lord and Saviour Jesus Christ.*

The above stated subject has employed the tongues and pens of the ablest divines, and without controversy, great is the mystery of Godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. iii. 16.

Dear Brethren: As a controversy hath long existed between the Unitarian, and the Orthodox church, it devolves on us now to lay before you some of the principles of the former, and, secondly, we will prove by incontestable evidence, that Jesus Christ is the mighty God, the everlasting father, &c.

In the year 315 Arius, a presbyter of the church of Alexandria, opposed the doctrine of the Trinity, and maintained that the Son of God was totally, and essentially, distinct from the Father; that he was the first, and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe, and therefore inferior to the Father, both in nature and dignity: also that the Holy Ghost was not God, but created by the Son. The Socinian principle also is, that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary. See Buck's Theological Dictionary. Hence it is that Newton says,

"Some take him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor see themselves wretched and lost.
So guilty, and helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God.

The Arian and Socinian name is now lost by the Unitarian, who hold and maintain, the same principles, and although the doctrine of the Trinity is ostensibly the main subject of dispute between Trinitarians and Unitarians, yet, it is in reality respecting the character of Christ. Those who believe in his proper deity, very easily dispose of all the other difficulties in the Unitarian system. —See Benedict's History of all Religions

Now, dear brethren, we will present to your view some evidence proving the divinity of our Lord Jesus Christ.

The first shall be taken from the opinion of the ancient church. Cerinthus (it is said) lived in the first century, and was the author of the controversy on the divinity of Christ. This shows that the church, in the first century, believed in the divinity of Christ, and supported that doctrine; in the beginning of the fourth century was condemned by the council of Alexandria, who confirmed and defended the supreme divinity of Jesus Christ; hence it appears, that the church, in the third century, believed the doctrine of the Trinity, and divinity of Christ. But we have a more sure word of prophecy, and will not found the doctrine of the Trinity upon the opinion of the ancient church, but will draw our conclusions, and incontestible evidence from the word of God. 1st. We begin with what is said of Jesus Christ in respect of creation. Creation is indisputably the proper work of God, the effect of almighty power; it is giving existence to what did not before exist, or, in other words, producing something from nothing, which only infinite power can effect; but creation is ascribed to Jesus Christ, in language the most clear and emphatical. "All things were made by him, and without him was not any thing made that was made." John i. 2. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. i. 16, 17. Creation is not ascribed exclusively to the Son, for it is also ascribed to the Father and the Spirit; and in this view the scriptures afford an illustrious proof of the divine Trinity in Unity. Christ says, "Believe me, that I am in the Father, and the Father in me." John xiv. 11. "I and the Father are one." John x. 30. "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called, wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace." Isa. ix. 6.— Hence we see what was spoken by Isaiah, is confirmed by our Lord Jesus Christ; there are three that bear record in heaven, the Father, the word, and the holy ghost, and these three are one. I John v. 7 God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Acts xvii. 24, 26.

It will be readily granted by all, that the above passage gives a full and accurate description of the true God. The only question then is, did the apostle speak these words of Jesus Christ. The 18th verse shows that he did; he preached unto them Jesus and the resurrection. Now, allowing the apostle to have understood his own discourse, then no one can evade the conclusion that Paul declared Jesus Christ to be the unknown God of the Athenians, which he so fully describes in the above verses. For by him all things were created, &c Col. i 16, 17. The above quoted text proves four things; 1st. Jesus Christ is the creator of all things in heaven or in earth, visible and invisible; but all allow that creation is the proper and exclusive work of an omnipotent God. 2ndly. Jesus Christ created all things for himself; this precludes the idea that Jesus Christ created by delegation, for then he should have created for the being delegating him with power; but here he is said to create for himself, then he did not create by delegation, consequently he must be God. 3rdly. He is before all things. Now, as universal creation is included in the expression in the text, "things in heaven and things in the earth, visible, and invisible," it follows unavoidably, that the being which is prior to all things, must be God. 4thly. That Jesus Christ is the preserver of all things, for by him all things consist. As the effect depends on the cause, so we are taught by reason and scripture, to believe, that, as God created all things, so God must uphold all things; Jesus upholds all things, therefore Jesus Christ is God. Such are the conclusions, which are legitimately drawn from the words of the apostle. Allowing, therefore, that Paul understood the force of his own language, we are forced to conclude, that he understood Jesus Christ to be God.

We hence see, that offices are assigned to Christ which none but God can perform. The creation of the world, and the grand decisions of the day of judgment, the attributes of omnipotence, omniscience, omnipresence, unchangeableness, and eternity, are ascribed unto Jesus Christ; then surely a being to whom all these perfections are ascribed, must be truly God. Many more scriptures might be introduced on the subject, but we think the above sufficiently prove the divinity of Jesus Christ. We are aware that the objector will say, Christ is inferior to the Father, and will introduce scripture; but the scripture thus introduced, is speaking entirely of the humanity of Christ. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me—Christ.

We leave the subject with you, dear brethren, praying that God may bless you, by the teachings of his spirit and word, to perfect that holiness, without which no man shall see the Lord

Yours affectionately in the gospel of Christ.

DRURY DOBBINS, Moderator.

Philip Ramsaur, Clerk.

MINUTES

OF THE

THIRTIETH ANNIVERSARY

OF THE

Broad-River Baptist Association:

CONVENED AT

CEDAR SPRING MEETING-HOUSE,

SPARTANBURG DISTRICT, S. C.

ON FRIDAY, OCTOBER 15, 1830.

AND DAYS FOLLOWING.

RUTHERFORDTON:

ROSWELL ELMER, JR., PRINTER.

1830.

MINUTES.

FRIDAY.

The discourse introductory, was, agreeably to appointment, delivered by elder D. Dobbins, on Judg. vii. 21.—"And they stood every man in his place round about the camp; and all the host ran, and cried, and fled."

Received and read letters from 29 Churches, enrolled the names of their delegates, and minuted the accounts transmitted.

Proceeded to form the Association, and elected elder D. Dobbins Moderator, and P. Ramsaur Clerk.

Appointed, brethren Dobbins, Ramsaur, and Hannon, a committee to arrange the business of the Association for to-morrow.

After devotion, by elder S. M'Creary, adjourned until to-morrow 10 o'clock.

SATURDAY.

Met according to adjournment, and after prayer by the Moderator, proceeded on the business of the Association.

Received and read letters from corresponding Associations, viz: From the French Broad, a letter and minutes, but no messsenger: from the Bethel, a letter and minutes, by their messengers, E. Mitchell, S. M'Creary, and T. S. Greer: from the Saluda, a letter and two packets of minutes, by their messenger L. J. Hudson: from the Reedy River, a letter and packet of minutes, but no messenger: from the Catawba, a letter and minutes by their meessenger H. Quin: from the Charleston, a letter by their messenger elder T. Mason.

Invited Ministering brethren, who were not messengers, nor delegates, to sit with us.

Quere, From Macedonia Church: When a minister of the Gospel withdraws from a Baptist Church, in consequence of their principles, has the Church a right to demand his credentials?—Answered in the affirmative.

The following brethren were thus appointed, to wit: T. Carroll to write to the French Broad Association, D. Dobbins and W. Hannon messengers; J. W. Lewis to write to the Reedy River, H. M'Dougle and J. Rainwater messengers; J. Ham to write to the Saluda, J. Richards and J. Rainwater messengers; B. T. Kirby to write to the Catawba, himself and W. Hannon messengers; A. Crow to write to the Bethel, D. Dobbins, B. Hicks, and P. Ramsaur messengers; P. Ramsaur to write to the Charleston, J. Richards messenger.

The Circular Letter prepared by elder B. Hicks, was called for, read, and with a small alteration was received.

On application, appointed a committee consisting of Brethren Dobbins, Hicks, M'Dougle, Crow, Rainwater, Ramsaur, and Underwood, to attend at Macedonia Church, to enquire into their standing, and set in order any thing that may be found wanting, and report to our next Association.

On motion by elder Mason, Resolved, that all the families adjacent to this place, engage in a concert of prayer on to-morrow morning, at or before sunrise, for the outpourings of the spirit of God, and special blessings of the Gospel, on the session of this Association.

Appointed, Brethren Hannon, Rainwater, Carroll, and Beam, a committee to appoint Union Meetings, who report as follows: 1st. At Buffalo, to commence on Friday before the fourth Sunday in April, 1831.—2d. At Providence, to commence on Friday before the first Sunday in July.—3d. At Green's Creek, to commence on Friday before the first Sunday in August.—4th. At Sandy Run, to commence on Friday before the third Sunday in August.

Resolved, That our next circular address, be, *Andrew Fuller's letter on, Church Discipline*, written in 1799, and republished by the Bethel Association in 1829.

Our next Association will convene at Buck Creek Church, Spartanburg District, 12 miles North of the Court-House, at the usual time; B. Hicks is appointed to preach the Introductory Sermon, and in case of failure, W. Hannon is to be prepared.

Collected money for printing the minutes of this Assaciation; 1000 copies to be struck,* and distributed as usual, the Clerk is to superintend the printing, and distributing of the same.

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*Price of printing 1000 copies of these Minutes, &c. . . . $16.00

On motion, Brethren M'Dougle, Lewis, and Carroll, were appointed a committee, to say what sum the Clerk shall have for superintending the printing, and distributing of the minutes of this Association, who report, that the Clerk be allowed six dollars for his services.

Resolved, That the Clerk be appointed Treasurer for this Association.

On Motion, Resolved, That this Association recommend the adoption of Sunday Schools, in all the Churches and destitute neighborhoods in its bounds, and that the members of Churches attend those schools, and open, and close them by singing and prayer.

Appointed, Elders, Mason, Hudson, and Dobbins, to preach at the Stand, on to-morrow; and Elder's M'Creary, Greer and Quin, to preach at the house; worship to commence at 10 o'clock.

After devotion, by elder Quin, adjourned until Monday morning, 9 o'clock.

SUNDAY.

The Gospel was preached at the stand and at the house, by those appointed, and it is hoped, that the good effects will be realized in days to come, by those who attended.

MONDAY.

Met according to adjournment, and after prayer, by the Moderator, proceeded to the remaining business.

The corresponding letters were called for, read, and approved.

'Tis with deep felt sorrow, that we record the death of our much esteemed and well beloved brother, Elder THOMAS BOMAR.—The Churches under his charge have sustained a great bereavement, as have his dear family and relatives—to them his loss is irreparable, but to him infinite gain and everlasting joy at God's right hand.

Resolved, That this Association recommend to the Churches, a due attention to the scriptural instruction of the black people, by reading and explaining portions of scripture, on days of public worship.

Resolved, That the thanks of this Association be given to the citzens of this vicinity, for their hospitality in the accommodation of this Association.

After devotion by Elder S. M'Creary, adjourned, to the time and place above mentioned.

DRURY DOBBINS, *Moderator.*
PHILIP RAMSAUR, *Clerk.*

CIRCULAR LETTER.

According to a resolve of last year, we address you on the *qualifications and office work of a Deacon.*

As there has been one letter, if no more, wrote by us previous to this time, on the same subject, we shall of course be the more concise.

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because, their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves, continually, unto prayer, and to the ministry of the word. And the saying pleased the whole multitude, and they chose Stephen a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the Apostles: and, when they had prayed, they laid *their* hands on them."—Acts vi. 1—6. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."—Phillippians, i. 1. The above quoted passages point out several interesting and important things. The first shews the origin, the necessity, the qualifications in a good degree, and the utility of deacons in the Church of Christ,— with the order of their coming into office, namely, by prayer, and laying on of hands. The second shews, that believers in Christ Jesus, compose the Church of Christ, and that bishops and deacons are all the offices contained therein.

The business of the bishop, elder, overseer, or Pastor, is to feed the flock of God, go in and out before them, contend for the faith delivered to the saints, administer ordinances, and labour for the salvation of souls. The qualifications, and office-work of deacons, is further illustrated by the following Scripture. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure conscience. And let those also first be proved; then let them use the office of a deacon being found blameless. Even so, must their wives be grave, not slanderers, sober, faithful in all things.— Let the deacons be husbands of one wife, ruling their children and

their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." The Apostle, hath fully given the qualifications of deacons, and the rules for choosing them, whose work and business is, not to administer ordinances, or preach the gospel, but as stewards, to take care of the secular affairs of the Church, and to serve tables; To provide bread and wine for the Lord's table; to attend it, and distribute the elements from the minister to the people. They are to see to, and take care of the ministers table, that he may be provided for in a comfortable way, not waiting for him to become an object of pity in suffering circumstances, or be placed in an alms house, before they begin, this would not be using the office of a deacon well. If they have any poor they are to see to their table also. Deacons are not to supply those tables alone out of their own substance, but lay the example, and faithfully stir up, and urge their brethren to comply with their bounden duty. They are to be helps to the Pastor in observing the conduct of the members, and in settling all difficulties, and differences between them. They are to attend to the preparing of all matters coming within their knowledge for Church meeting, and labour carefully that members do not bring things into the Church out of order, or too hasty, through prejudice, anger, hardness of spirit, ill will, or something that might drive them into an error in striving for victory. Deacons must attend Church meetings, and if the Pastor comes they must assist him in setting in order things found wanting. But if he should not come, they must not delay, and at length conclude *the Pastor will not come to-day, and we may all as well go home.* Alas! Alas! Is this using the office of a deacon well? should this be the conduct of men so divinely qualified? or would they be acting in accordance with their sacred office. To these interrogatories, we answer no,—no,—no. As deacons are not to be double tongued, does not a departure, from any part of their office work, look like a species of it? Would it not be like saying to the presbytery in word, one thing, and to the Church and world in conduct, another? judge ye. They should collect the brethren together, sing the praise of God, implore his blessings, and exhort each other to love and good works, set as moderator, counsel the brethren, and attend to the necessary business pending in the Church. The word and sacredness of the office, enjoin on deacons gravity, and a strict adherence, to the plan of temperance; *not given to much wine*, and may we not add, ardent spirits, also. The too frequent use of either, impairs the health, stupifies the mind, and produces unfitness for so sacred an office. Deacons are to hold the mystery of the faith, in

a pure conscience,—the doctrine of the Gospel, called the faith, because it contains things to be believed, proposes Christ, the object of faith, is the means by which faith comes, and is called the mystery, because it is of divine revelation, and would have never been discovered by human reason. The doctrine of the Trinity, the incarnation of the Son of God, the union of the saints to Christ, and their communion with him, the resurrection of the dead, &c. is the doctrine to be held by deacons, they are to profess it, and hold fast the profession of it, and that in a pure conscience, void of offence both towards God and man, with a suitable life and conversation. This part of the deacons character is necessary that they may be able to instruct, and establish those who are weak in the faith, and oppose and refute error. Deacons are to be proved, and then to use the office, being found blameless. They are not to be tried in any part of the deacon's office, to see their activity or capability of performing of it,—but their internal and external characters, are to be looked into and examined critically, and if they appear to be right, they are to be approved of, and invested with the office as directed above. Deacons are to be the husbands of one wife, ruling their children and houses well. He should keep up good decorum in his family, and like Abraham who not only taught, but commanded his children, and household to keep the way of the Lord. Deacons acting according to these divine instructions, it might be of infinite advantage to their families, great joy and peace to themselves, and it would not be without its peculiar advantage in the Church of Christ. We now repeat, "For they that have used the office of a deacon *well*, purchase to themselves a good degree and great boldness in the faith, which is in Christ Jesus." Act with diligence and faithfulness, with simplicity and cheerfulness, take care of the poor, of your Pastor, and of the discipline of God's house. Dear brethren, deacons, if ye know these things, happy are ye *if you do them.* Happy will be the poor, the pastor, your families, and the Church, *if ye do them.* You can, you ought,—we counsel you *to do them.* And may the God of all grace, bless you abundantly, while acting in all the *office work* of a deacon.

DRURY DOBBINS, *Moderator.*
PHILIP RAMSAUR, *Clerk.*

STATE OF THE CHURCHES.

Ministers' names in SMALL CAPITALS, Licensed Preachers in *italics*. Those marked with an * were absent. An † denotes Churches without a Pastor or supply

Churches.	*Where situate.*	*Post Offices.*	*Delegates' Namees.*	*Baptized.*	*Rec'd by let.*	*Restored.*	*Dismissed.*	*Excomm'd.*	*Dead.*	*Total.*	*Sunday.*	*Contributions.*	*By whom supplied.*
1. Buffalo	York, S. C.	Ervinesville, N. C.	B. HICKS,* P. RAMSAUR, E. Turner, J. Wood	12	0	0	3	0	2	92	4	$3.50	B. HICKS.
2. Sandy Run	Rutherford, N. C.	Mooresboro' N. C.	D. DOBBINS, D. Beam	0	2	0	1	0	1	138	3	$2.00	D. DOBBINS.
3. Friendship	Spartanburg, S. C.		John Bearden, James Ham	1	0	0	0	0	1	64	1	$1.47	J. RAINWATER.
4. Green's Creek	Rutherford, N. C.	White Oak, N. C.	JOHN BLACKWELL,* Charles Wilson	2	3	0	0	0	1	47	1	$0.87½	JOHN BLACKWELL.
5. Boiling Spring †	Spartanburg. S. C.		W. Littlefields, Osborn Sea	2	2	0	0	0	1	29	2	$1.00	
6. Cedar Spring	do.	Spartanburg, C.H.	H. M'DOUGLE, W. Underwood, D. Golightly	0	3	0	7	1	1	58	4	$1.25	H. M'DOUGLE.
7. Green River	Rutherford, N. C.	White Oak	JOEL BLACKWELL,* J. Allison, B. D. Coward	2	1	0	7	0	3	48	2	$1.12½	JOEL BLACKWELL.
8. Buck Creek†	Spartanburg, S. C.		Edw. Turner, R. Turner, R. C. Poole	1	1	0	0	0	0	83	3	$1.00	
9. Long Creek	Lincoln, N. C.	Hoylesville	B. T. KIRBY, JAMES LEWIS,* A. Wyett	5	1	0	6	1	0	40	3	$1.12½	B. T. KIRBY.
10. H'd Tiger River	Greenville, S. C.		(Letter.)	0	2	1	2	1	0	40	4	$1.00	I. LEMONS,
11. Providence	Spartanburg, S. C.	Clarkesville	J. RICHARDS, *S. Morgan*, James Cooper	1	2	4	4	0	0	54	1	$1.00	J. RICHARDS.
12. Elbethel	Union, S. C.		Drury Harrington	3	2	0	1	1	1	32	4	$0.50	W. WALKER.
13. Concord †	Rutherford, N. C.	Rutherfordton	Abraham Greene	1	0	0	0	0	0	40	2	$0.75	
14. Goucher Creek	Spartanburg, S. C.		David Byce, John Wilkins	0	0	0	1	6	1	64	3	$1.00	H. M'DOUGLE.
15. Union	Lincoln, N. C.		ALEXANDER ABERNATHY*							30	4		A. ABERNATHY.
16. Antioch	York, S. C.	Harmony	GEO. WILLKIE,* S. James, T. Carroll	12	0	0	2	1	0	119	1	$2.50	G. WILLKIE.
17. Zion	Rutherford, N. C.	Garners Ford	Samuel Baily	4	1	0	0	0	0	74	1	$2.00	D. DOBBINS.
18. Bethlehem	Spartanburg, S. C.	C. H.	ABRAM CROW, W. Foster	1	1	1	5	1	1	109	3	$2.00	
19. Holly Spring	do.		Thomas R. Tucker	0	0	0	1	3	0	25	2	$0.81¼	H. HENDERSON.
20. Wolfs Creek	do.		H. HENDERSON,* W. HANNON, W. Turner	0	4	0	3	1	1	46	3	$1.35	W. HANNON.
21. New Prospect	do.		R. Bullington, J. M. Williams, S. Bullington	1	0	0	1	0	0	32	2	$0.75	W. HANNON.
22. Washington	Greenville, S. C.		I. LEMONS,* John Davis, Wm. Corder	0	1	0	0	0	0	34	4	$1.00	I. LEMONS.
23. Cross Roads	do.		Jacob Beleu, R. Barnet	0	1	0	0	0	0	16	1	$1.00	
24. Macedonia †	Spartanburg, S. C.	Cowpen Furnace	W. THOMAS, James Land	0	0	0	5	13	0	58	4	$0.60	
25. Philadelphia	do.		JAMES RAINWATER, E. J. Underwood	2	3	0	1	0	1	34	2	$1.00	J. RAINWATER.
26. Bethesda	do.		A. Crocker, N. Pettit, Joel Yates	0	2	0	4	0	0	51	1	$0.72½	A. CROW.
27. Camp's Creek	Rutherford, N. C.	Ervinesville	David Humphreys	0	0	0	1	3	3	33	3	$0.56¼	B. HICKS.
28. State Line	Spartanburg, S. C.	Island Ford, N. C.	Peter Gosnel, Drury Scruggs	7	1	0	0	1	0	23	2	$0.55	J. RICHARDS.
29. Mount Ararat	Union, S. C.		Isaac Guiton, James Dunn, W. W. Guiton	0	4	0	2	3	1	48	2	$1.00	W. WALKER.
30. Mount Zion	Spartanburg, S. C.		Edward Bomar, I. W. Lewis	0	1	0	1	0	1	34	1	$1.00	
31. Hebron	Lincoln, N. C.		(No return.)							39	4	$0.50	B. T. KIRBY
			Total,	57	38	6	58	36	20	1634		$34.94½	